THE COPIE OF THE Sermon preached on good Friday last before *the Kings Maieſtie*,

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6. April 1604.

LONDON

Printed by *R. Barker*, Printer *to the Kings moſt Excellent* Maieſtie. An. 1604.

¶ Lament. Ierem.

Cap. I. 12.

Haue ye no Regard, ô all ye that passe by the way? Consider, and behold, If euer there were sorrow like my Sorrow, which was done vnto me, wherewith the Lord did afflict me in the day of the fiercenesse of his wrath.

AT the very reading or hearing of which verse, there is none but will presently conceiue, it is the voice of a party in great extremitie. In great extremitie two wayes: First, In such distresse, as neuer was any, *If euer there were sorrow like my sorrow?* And then, in that distresse hauing none to regard him: *Haue ye no regard all ye?* A complaint.

To be afflicted, and so afflicted, as none euer was, is very much: In that affliction to finde none to respect him or care for him, what can be more? In all our sufferings it is

1. Cor. 10. 13. a comfort to vs that wee haue a *Sicut*: that nothing hath befallen vs, but such as others haue felt the like: But here, *Si fuerit sicut?* If euer the like were (that is) neuer the like was.

Againe, in our greatest paines, it is a kind of ease, euen to find some regard. Naturally we desire it, if we cannot be deliuered, if we cannot be relieued, yet to be pitied: It sheweth there be yet some, that are touched with the sense of our miserie, that wish vs well, and would giue vs ease if they could: But this afflicted here, findeth not so much, neither the one nor the other: but is euen as he were an outcast both of Heauen and Earth. Now verily a heauie case, and worthy to be put in this booke of Lamentations.

Iob 19. 21.

Christes complaint.

I demaund then, Of whom speaketh the Prophet this? of himselfe, or of some other? This I finde, there is not any of the ancient writers, but doe apply, yea, in a maner appropriate this speach to our Sauiour *Christ*, And that this very day, the day of his Passion, (truely termed heere *the day of Gods wrath:*) And whersoeuer they treat of the

Passion,

Paſsion, euer this verſe commeth in: And (to ſay the trueth) to take the words ſtrictly as they lie, they cannot agree, or be verified of any, but of him, & him only. For though ſome other, not vnfitly, may bee allowed to ſay the ſame words: it muſt be in a qualified ſenſe: for, in full and perfect proprietie of ſpeach, He, and none but he: None can ſay, (neither Ieremie nor any other) *Si fuerit dolor, ſicut dolor meus*, as *Chriſt can*: No day of wrath, like to his day: no ſorow to be compared to his, (all are ſhort of it,) nor his to any, it exceedeth them all.

And yet, according to the letter, it can not be denied, but they be ſet downe by *Ieremie*, in the perſon of his own people, being then come to great miſerie, and of the holy Citie, then layde waſte, and deſolate by the *Chaldæes*. What then? *Ex Ægypto vocaui Filium meum*. Out of *Ægypt* haue I called my Sonne, was literally ſpoken of this people too: yet is by the Euangeliſt applied to our Sauiour Chriſt. *My God, my God, why haſt thou forſaken mee?* at the firſt vttered by *Dauid*, yet the ſame words our Sauiour taketh Hoſ. 11. 1. Mat. 2. 15. Pſal. 22. 1.

Mat. 27. 46. keth to himselfe, and that more truely and properly, then euer Dauid could: and of those of *Dauids*, and of these of *Ieremies*, there is one and the same reason.

Of all which the ground is; that correspondence which is between *Christ* and the Patriarches, Prophets, and People before *Christ*, of whom the Apostles rule is, *Omnia in figura contingebant illis*: That they were themselues Types: and their suffrings, forerunning figures of the great suffering of the Son of God; which maketh *Isaaks* offering and *Iosephs* selling, and *Israels* calling from *Ægypt*, and that complaint of *Dauids*, and this of *Ieremies*, appliable to him; That hee may take them to himselfe, and the Church ascribe them to him, and that in more fitnesse of termes, and more fulnesse of trueth, then they were at the first spoken by *Dauid*, or *Ieremie*, or any of them all.

1. Cor. 10. 11.

And this rule, and the steps of the Fathers proceeding by this rule, are to me a warrant, to expound and apply this verse (as they haue done before,) to the present occasion of this time; which requireth some such

ſuch Scripture to bee conſidered by vs, as doeth belong to his Paſsion, who this Day powred out his moſt precious Blood, as the onely ſufficient Price, of the deare purchaſe of all our Redemptions.

Be it then to vs, (as to them it was, and as moſt properly it is) The ſpeech of the Sõne of God, as this Day hanging on the Croſſe, to a ſort of careleſſe people, that goe vp and downe without any manner of Regard of theſe his Sorowes and ſufferings, ſo worthy of all Regard. *Haue ye no regard? ô all ye that paſſe by the way, Conſider and behold, if euer there were ſorrow, like to my Sorrow, which was done vnto me, wherwith the Lord afflicted me in the day of the fierceneſſe of his wrath.* Here is a Complaint, and here is a Requeſt. The parts. A complaint, that we haue not: A Requeſt, that we would haue the Paines & Paſsions of our Sauiour Chriſt in ſome Regard. For firſt he cõplaineth (and not without cauſe) *Haue ye no regard?* And then (as willing to forget their former neglect, ſo they will yet doe it) he falleth to entreate, *ô conſider and behold!*

And

And what is that wee ſhould Conſider? The Sorrow which hee ſuffereth: and in it, two things: The Qualitie, and the Cauſe. 1. The Qualitie, *Si fuerit ſicut*: If euer the like were; And that either in reſpect of *Dolor*, or *Dolor meus*. The Sorrow ſuffered, or the Perſon ſuffering. 2. The Cauſe: that is God, that in his wrath, in his fierce wrath, doeth all this to Him, which cauſe will not leaue vs, till it haue led vs to another cauſe in our ſelues, and to another yet in him; All which ſerue to ripen vs to *Regard*.

Theſe two then ſpecially we are mooued to Regard. 1. *Regard* is the maine point. But, becauſe therefore we Regard but faintly, becauſe either we Conſider not, or not aright; we are called to conſider ſeriouſly of them. As if he ſhould ſay, *Regard* you not? If you did *Conſider*, you would: if you *Conſidered* as you ſhould, you would *Regard* as you ought. Certainely the Paſsion, if it were throughly *Conſidered*, would be duely *Regarded*. *Conſider* then.

So the points are two: The *Qualitie*, and the *Cauſe* of his ſuffering: and the dueties

two;

two: To *Conſider*, and *Regard*. So to *Conſider*, that we *Regard* them, & him for them.

Haue ye no Regard? &c.

TO ceaſe this Complaint, and to graunt this Requeſt: we are to Regard: and that we may Regard, we are to Conſider the paines of his Paſsion. Which, that we may reckon no eaſie common matter of light moment, to doe, or not doe, as we liſt: Firſt, a generall ſtay is made of all paſſengers, this day. For (as it were from his Croſſe) doth our Sauiour addreſſe this his ſpeech to them that goe to and fro, the day of his Paſsion, without ſo much as entertaining a thought, or vouchſafing a looke that way. *O vos qui tranſitis!* ô you that paſſe by the way, ſtay and Conſider. To them frameth he this ſpeech, that paſſe by: To them, and to them all. *O vos omnes, qui tranſitis,* ô all ye that paſſe by the way, ſtay and Conſider.

The parties to whom.

O all ye that paſſe by the way, Conſider.

Which very ſtay of his, ſheweth it to bee

ſome important matter, in that it is, of all. For, as for ſome to be ſtayed, and thoſe the greater ſome, there may be reaſon; the moſt part of thoſe that goe thus to and fro, may well intend it, they haue litle els to doe. But to except none, not ſome ſpeciall Perſons, is hard. What know wee their haſte? Their occaſions may be ſuch, & ſo vrgent, as they cannot ſtay. Well, what haſte, what buſineſſe ſoeuer, paſſe not by, ſtay though. As much to ſay, as, Bee they neuer ſo great, your occaſions; they are not, they cannot be ſo great as this: How vrgent ſoeuer, this is more, and more to be intended. The Regard of this, is worthy the ſtaying of a iourney. It is worth the Conſidering of thoſe, that haue neuer ſo great affaires in hand. So materiall is this ſight in his accompt; which ſerueth to ſhew the exigence of this duetie. But as for this point it needeth not to be ſtood vpon to vs here at this time: we are not going by, we need not to be ſtayed; wee haue ſtayed all other our affaires, to come hither, and here we are all preſent before God, to haue it ſet before vs, that wee

may

may conſider it. Thither then let vs come.

That which we are called to behold and conſider, is his *Sorow*: And Sorow is a thing, which of it ſelfe Nature enclineth vs to behold, as being our ſelues in the bodie which may bee one day in the like ſorowfull caſe. Therefore wil euery good eye turne it ſelfe, and looke vpon them that lye in diſtreſſe. Thoſe two in the Goſpel, that paſſed by the wounded man, before they paſſed by him, (though they helped him not as the *Samaritane* did) yet they looked vpon him as hee lay. But this partie here, lieth not, he is lift vp, as the Serpent in the wildernes, that vnleſſe we turne our eyes away purpoſely, we can neither will nor chuſe, but behold him.

Sorow. Hebr. 13. 3. 1. Behold. Luke 10. 32. Ioh. 3. 14

But becauſe to *Behold*, and not to *Conſider*, is but to gaze; And gazing the Angel blameth in the Apoſtles themſelues, wee muſt doe both: both *Behold*, and *Conſider*: looke vpon, with the eye of the Body, that is, *Beholde*; and looke into with the eye of the Mind, that is, *Cõſider*. So ſaith the Prophet here. And the very ſame doeth the Apoſtle aduiſe vs to do, Firſt, ἀφορᾶν, to looke

Acts 1. 11. 2. Conſider. Hebr. 12. 23.

vpon him, (that is, to *Behold*) and then ἀναλογίζεσθαι, to thinke vpon him, that is, to *Consider* his *Sorow*: Sorow ſure would be conſidered.

The qualitie, *If euer the like.*

Now then, becauſe as the qualitie of the Sorow is, accordingly it would be conſidered, (for if it be but a common Sorow, the leſſe will ſerue, but if it be ſome ſpecial, ſome very heauy caſe, the more would be allowed it: for proportionably with the ſuffering, the conſideration is to ariſe:) To raiſe our conſideration to the full, and to eleuate it to the higheſt point, there is vpon this Sorow ſet a *Si fuerit ſicut*, a note of higheſt eminencie: for *Si fuerit ſicut*, are words that haue life in them, & are able to quicken our conſideration, if it bee not quite dead: For, by them we are prouoked, as it were, to *Conſider*, and conſidering, to ſee whether euer any *Sicut* may be found, to ſet by it, whether euer any like it.

For if neuer any, Our nature is, to regard things exceeding rare and ſtrange; and ſuch as the like whereof is not els to bee ſeene. Vpon this point then, there is a Caſe made,

As

As if he ſhould ſay, If euer the like, *Regard* not this; But if neuer any, Be like your ſelues in other things, and vouchſafe this, (if not your chiefeſt,) yet ſome *Regard*.

To enter then this Compariſon, and to ſhew it for ſuch. That, are we to doe, three ſundry wayes: For three ſundry wayes, in three ſundry words, are theſe Sufferings of his here expreſſed: all three within the compaſſe of the Verſe. In the three parts of his *Sorrow*.

The firſt is מַכְאֹב Mac-ob (which we reade *Soroẅ*,) taken from a wound or ſtripe, as all doe agree. 1.

The ſecond is עוֹלַל Gholel we reade *Done to me*, taken from a word that ſignifieth *Melting* in a fornace; as S. *Hierom* noteth out of the *Chaldæe* (who ſo tranſlateth it.) 2.

The third is הוֹגָה Hoga where we reade *Afflicted*, from a word which importeth *Renting off*, or *bereauing*. The old Latine turneth it, *Vindemiauit me*, As a Vine whoſe fruit is all plucked off. The Greeke with *Theodoret*, ἀπεφύλλισε με as a Vine or tree, whoſe leaues are all beaten off, and it left naked and bare. 3.

In these three are compriſed his Suffe-rings, *Wounded, Melted,* & *Bereft*, leaſe and fruit, (that is) all maner of comfort.

1. Of the qualitie.

Of all that is pœnal, or can be ſuffred, the cõmon diuiſion is, *Senſus, & Damni*, Griefe for that we feele, or, for that we forgo. For that we feele, in the two former, *Wounded* in body, *Melted* in Soule: For that we forgoe, in the laſt; *Bereft all*, left neither fruit, nor ſo much as a leaſe to hang on him.

First of the qualitie of his Paſſion.

1. *Pœna ſenſus* in the Body.

According to theſe three, To conſider his Sufferings, & to begin firſt with the firſt. The paines of his Body, his wounds and his ſtripes.

Our very eye will ſoone tell vs, No place was left in his Body, where he might bee ſmitten, & was not. His Skin and fleſh rent with the whips & ſcourges, His hands and feet wounded with the nailes, His head with the thornes, His very Heart with the ſpeare point; All his ſences, all his parts loden with whatſoeuer wit or malice could inuent. His bleſſed Body giuen as an Anuile to bee beaten vpon, with the violent handes of thoſe barbarous miſcreants, til they brought him

him into this caſe, of *Si fuerit ſicut*. For, *Pilates* (*Ecce Homo!*) His ſhewing him with an *Ecce*, as if he ſhould ſay, Behold, looke if euer you ſaw the like ruefull ſpectacle. This very ſhewing of his, ſheweth plainely, hee was then come into a wofull plight; So wofull, as *Pilate* verily beleeued, his very ſight ſo pitifull, as, it would haue moued the hardeſt heart of them all to haue relented, and ſaid, This is ynough, we deſire no more. And this for the wounds of his Body, (for on this we ſtand not.) Iohn 19. 5.

2. *Pœna ſenſus* in the Soule.

In this one peraduenture ſome *Sicut* may be found, in the Paines of the Body: but in the ſecond, the Sorrow of the Soule, I am ſure, none. And indeede, the Paine of the Body is but the Body of Paine: the very ſoule of Sorow and Paine, is the ſoules Sorrow and Paine. *Giue me any griefe, ſaue the griefe of the minde*, ſaith the Wiſeman. *For* (ſaith Salomon) *the ſpirit of a man wil ſuſtain all his other infirmities, but a wounded ſpirit, who can beare?* And of this, this of his Soule, I dare make a Caſe, *Si fuerit ſicut*. Syra. 15. 57. Prou. 18. 14.

He began to be troubled in Soule, ſaith S. Iohn: Iohn 12. 27.

Luke 22. 44. Iohn: *To be in an agonie*, ſaith S. Luke: *To be in anguiſh of minde and deepe diſtreſſe*, ſaith S. Mark. 14. 35. Marke. To haue his Soule round about on euery ſide inuironed with Sorow, and that, Matt. 26. 38. Sorow to the death, Here is *trouble*, *anguiſh*, *agonie*, *ſorow* and *deadly ſorow*: but it muſt be ſuch, as neuer the like; So it was too.

The æſtimate whereof we may take from the ſecond word, of *Melting*, that is, from Luk. 22. 44. his ſweat in the Garden; ſtrange and the like whereof was neuer heard or ſeene.

No maner violence offred him in Body; no man touching him, or being neere him, in a colde night (for they were faine to haue a fire within doores) lying abroad in the ayre, and vpon the colde earth, to be all of a ſweat, and that Sweat to be Blood; and not as they call it, *Diaphoreticus*, a thinne faint Sweat; but *Grumoſus*, of great Drops, and thoſe, ſo many, ſo plenteous, as they went through his apparell and all; and through all, ſtreamed to the ground, & that in great abundance; Reade, Enquire, and Conſider, *Si fuerit ſudor ſicut ſudor iſte.* If euer there were Sweat like this Sweat of his? Neuer

uer the like Sweat certainely, and therefore neuer the like Sorrow. Our tranſlation is, *Done vnto me*: but we ſaid, the word properly ſignifieth (and ſo S. Hierome & the Chaldey Paraphraſt read it) *Melted me*. And truly it ſhould ſeeme by this fearefull Sweat of his, hee was neere ſome fornace, the feeling whereof, was able to caſt him into that Sweat, and to turne his Sweat into drops of Blood. And ſure it was ſo: For ſee, euen in the very next wordes of all to this verſe, he complaineth of it, *Ignem miſit in oſsibus meis*, That a fire was ſent into his bones which melted him, and made that bloody Sweat to diſtill from him. That houre, what his feelings were, it is dangerous to define: wee know them not, we may be too bold to determine of them. To very good purpoſe it was, that the ancient Fathers of the Greeke Church in their Liturgie, after they haue recounted all the particular Paines as they are ſet downe in his Paſsion, and by all, and by euery one of them, called for mercy; doe, after all, ſhut vp all with his, Δι' ἀγνωσῶν κοπῶν καὶ ἐκστάσεων ἐλέησον καὶ σῶσον ἡμᾶς, *By thine vn-* Verſe 13.

 knowen

knowen Sorowes and Sufferings felt by thee, but not distinctly knowen by vs, haue mercy vpon vs and saue vs.

Now, though this suffice not, nothing neere; yet let it suffice, (the time being short) for his paines of Body and Soule: for those of the Body, it may be some may haue endured the like: but the sorrowes of his Soule are vnknowen sorowes: & for them, none euer haue, euer haue, or euer shall suffer the like; the like, or neere the like in any degree.

3 *Pœna Damni.*

And now to the third. It was said before, To be in distresse, such distresse as this was, & to find none to comfort, nay not so much as to regard him, is all that can be sayd, to make his sorow a *Non sicut.* Comfort is it, by which in the midst of all our sorowes, we are *Confortati*, that is, strengthened & made the better able to beare them all out. And who is there, euen the poorest creature among vs, but in some degree findeth some cõfort, or some regard at some bodies hãds? For if that be not left, the state of that partie is here in the third word said to be like the

tree,

tree, whose leaues and whose fruit are all beaten off quite, and it selfe left bare and naked both of the one and of the other.

And such was our Sauiours case in these his Sorowes this day, and that so, as what is left the meanest of the sons of men, was not left him: *Not a leafe.* Not a leafe! Leaues I may wel call all humane Comforts and Regards, whereof he was then left cleane desolate. 1. *His owne,* they among whom he had gone about all his life long, healing them, teaching them, feeding them, doing them all the good he could, it is they that cry, *Not him, no, but Barabbas rather; Away with him, his blood bee vpon vs and our children.* It is they that in the middest of his sorowes, shake their head at him and cry, *Ah thou wretch*: they that in his most disconsolate estate & cry, *Eli, Eli,* in most barbarous maner deride him, and say, *Stay, and you shal see Elias come presently and take him downe.* And this was their Regard.

1 Leaues.

1 Withered leaues.

Iohn 18. 40 and 19.15. Mat.27. 25. Mar.15. 29.36.

But these were but withered leaues. They then that on earth were neerest him of all, the greenest leaues & likest to hang on, and

2 Greene leaues.

to giue him ſome ſhade: euen of them, ſome bought and ſold him, others denied & forſwore him, but all fel away & forſooke him. Ἀπέβαλόν με (ſaith *Theodoret*) not a leafe left.

2 Fruit. But, leaues are but leaues, and ſo are all earthly ſtayes. The fruit then, the true fruit of the Vine indeed, the true comfort in all heauineſſe, is *Deſuper*, from aboue, is diuine conſolation. But *Vindemiauit me*, (ſaith the Latine text) euen that was in this his Sorow, this day, bereft him too. And that was his moſt ſorowfull complaint of all others: not that his friends vpon earth, but that his Father from heauen had forſaken him, that neither heauen nor earth yeelded him any regard; but that betweene the paſsioned powers of his ſoule, and whatſoeuer might any waies refreſh him, there was a Trauerſe drawen, & he left in the eſtate of a weather-beaten tree, all deſolate and forlorne. Euident, too euident, by that his moſt dreadful crie, which at once moued all the powers in heauen and earth, *My God, my God, why haſt thou forſaken me?* Weigh well that crie, conſider it well, and tell me, *Si fuerit clamor ſi-*

Mat. 27. 46.

cut

cut clamor iſte, If euer there were crie, like to that of his: Neuer the like crie, and therefore neuer the like ſorow.

It is ſtrange, very ſtrange, that of none of the Martyrs the like can be read; who yet endured moſt exquiſite paines in their Martyrdomes; yet wee ſee with what courage, with what chearefulnes, how euen ſinging they are reported to haue paſſed through their torments. Will ye know the reaſon? *S Auguſtine* ſetteth it downe, *Martyres non eripuit, ſed nunquid deſeruit?* He deliuered not his Martyrs, but did he forſake them? He deliuered not their bodies, but he forſooke not their ſoules, but diſtilled into thē the dew of his heauenly comfort; an abundant ſupply for all they could endure. Not ſo here, *Vindemiauit me* (ſaith the Prophet) *Dereliquiſti me* (ſayeth hee himſelfe:) No comfort, no ſupply at all.

Leo it is that firſt ſaid it, (and all antiquitie allow of it,) *Non ſoluit Vnionem, ſed ſubtraxit viſionē.* The Vnion was not diſſolued; True, but the beames, the influence was reſtrained, and for any comfort from thence,

his Soule was, euen as a ſcorched heath ground, without ſo much as any drop of dew of Diuine comfort: as a naked tree, no fruit to refreſh him within, no leafe to giue him ſhadow without: The power of darkneſſe let looſe to afflict him: the influence of comfort, reſtrained to relieue him. It is a *Non ſicut* this, It cannot be expreſſed as it ſhould, and as other things may; In ſilence we may admire it, but all our words wil not reach it. And though to draw it ſo farre as ſome doe, is little better then blaſphemie; Yet on the other ſide, to ſhrinke it ſo ſhort, as other ſome doe, cannot be but with derogation to his loue, who to kindle our loue and louing Regard, would come to a *Non ſicut* in his ſuffering: For, ſo it was, and ſo we muſt allow it to be. This in reſpect of his Paſsion. *Dolor.*

Secondly of the qualitie of his Perſon,

Now in reſpect of his Perſon, *Dolor meus.* Wherof, if it pleaſe you to take a view, euen of the Perſon thus wounded, thus afflicted and forſaken, you ſhall then haue a perfect *Non ſicut.* And in deed, the Perſon is here a weighty circumſtance, it is thrice repeated,

Meus

Meus, Mihi, Me. And we may not leaue it out. For, as is the Perſon, ſo is the Paſsion; and any one, euen the very leaſt degree of wrong or diſgrace, offered to a Perſon of excellencie, is more then a hundreth times more, to one of meane conditiõ: So weighty is the circumſtance of the Perſon. Conſider then, how great the Perſon was; And I reſt fully aſſured, here may we boldly challenge, and ſay, Si fuerit *ſicut.*

Ecce Homo, ſaith *Pilate* firſt, A man he is, as we are: and were he but a man, Nay, were he not a man, but ſome poore dumbe creature, it were great ruth to ſee him ſo handled, as he was. 1. Ioh. 19. 5

A man, ſaith *Pilate*, and *a Iuſt man*, ſaith *Pilates* wife. *Haue thou nothing to doe with that Iuſt man.* And that is one degree further. For though we pitie the puniſhment euen of malefactours themſelues: yet euer, moſt compaſsion we haue of them that ſuffer, and be innocent. And he was Innocent: *Pilate*, and *Herode*, and the Prince of this world, his very enemies, being his Iudges. 2. Matt. 27. 19. Luke 23. 14. & 15. Iohn 14. 30.

Now, among the Innocent, the more 3

Noble

Noble the Perſon, the more heauie the ſpectacle: and neuer doe our bowels earne ſo much, as ouer ſuch. *Alas, alas for that noble Prince,* (ſayeth this Prophet,) (the ſtile of mourning for the death of a great Perſonage.) And, he that ſuffereth here, is ſuch, euen a principall Perſon among the ſonnes of men, of the race Royall, deſcended from Kings; *Pilate* ſtiled him ſo in his Title, and he would not alter it.

Ierc. 22. 18.

Ioh. 19. 22.

4. Three degrees. But, yet we are not at our true *Quantus*. For he is yet more: More, then the higheſt of the ſonnes of men: for he is THE SONNE OF THE MOST HIGH GOD. *Pilate* ſaw no further, but *Ecce Homo*; The *Centurion* did, *Verè Filius Dei erat hic.* Now truely this was the Sonne of God. And here, all wordes forſake vs, and euery tongue becommeth ſpeechleſſe.

Ioh. 19.5

Mar. 15. 39.

We haue no way to expreſſe it, but *à Minore ad Maius.* (Thus,) Of this booke, the booke of *Lamentations*, one ſpeciall occaſion was, the death of King *Ioſias*; But behold, a greater then *Ioſias* is here.

Of

Of King *Ioſias* (as a ſpeciall reaſon of mourning) the Prophet ſaith, *Spiritus oris noſtri, Chriſtus Domini*, The very breath of our noſethrils, The Lords Anointed; (for ſo are all good Kings in their Subiects accompts) He is gone. But behold, here is not *Chriſtus Domini*, but *Chriſtus Dominus*, The Lords Chriſt, but the Lord Chriſt himſelfe: And that, not comming to an Honourable death in battaile, as *Ioſias* did, But, to a moſt vile reprochfull death, the death of malefactors in the higheſt degree. And not ſlaine outright, as *Ioſias* was: but mangled and maſſacred in moſt pitifull ſtrange maner; wounded in body, wounded in Spirit, leſt vtterly deſolate. O conſider this well, and confeſſe the Caſe is truely put, *Si fuerit Dolor ſicut Dolor meus.* Neuer, neuer the like Perſon: And if, as the Perſon is, the Paſsion be, Neuer the like Paſsion to his. C.4.20.

It is truely affirmed, that any one, euen the leaſt drop of Blood, euen the leaſt pain, yea of the body onely, of this ſo great a Perſon; any *Dolor* with this *Meus*, had bene enough to make a *Non ſicut* of it. That is

enough, but that is not all: for adde now the three other degrees; Adde to this *Person*, those *Wounds*, that *Sweat*, and that *Cry*, and put all together: And, I make no manner question, the like was not, shall not, cannot euer be. It is farre aboue all that euer were, or can be. *Abyssus est*: Men may drowsily heare it, and coldly affect it: But Principalities and Powers, stand abashed at it. And for the Quality, both of the Passion & of the Person, That Neuer the like; thus much.

2. Of the cause.

NOw to proceed to the Cause, and to consider it: for without it, we shall haue but halfe a *Regard*, and scarse that. In deed, set the Cause aside, and the Passion (as rare as it is,) is yet but a dul and heauy sight: we list not much looke vpon spectacles of that kind, though neuer so strange: they fill vs ful of pensiue thoughts, and make vs Melancholique; and so doeth this, till vpon examination of the Cause, we finde it toucheth vs neere; And so neere so many

many wayes, as we cannot chuſe, but haue ſome Regard of it.

What was done to Him we ſee. Let there now be a Quæſt of Inquirie, to finde who was the doer of it. Who? who, but the Power of darkeneſſe, wicked *Pilate*, bloody *Caiaphas*, the enuious Prieſts, the barbarous Souldiers? None of theſe are returned here. We are too low, by a great deale, if we thinke to finde it among men. *Quæ fecit mihi Deus.* It was God that did it. An houre of that day was the houre of the Power of darkeneſſe: but the whole day it ſelfe, is ſaid here plainely, was the day of the wrath of God. God was a doer in it; *Wherewith God hath afflicted me.* 1. GOD. Luke 22. 53.

God afflicteth ſome in Mercy: and others in wrath. This was in his wrath. In his wrath God is not alike to all; Some he afflicteth in his more gentle and milde: others in his fierce wrath. This was in the very fierceneſſe of his wrath. His Sufferings, his Sweate, and Cry, ſhew as much; They could not come, but from a wrath, *Si fuerit ſicut*, (For we are not paſt *Non* Gods wrath.

ſicut, no not here in this part: it followeth vs ſtill, and will not leaue vs in any point, not to the end.)

2. Sinne. The Cauſe then in God, was wrath. What cauſed this wrath? God is not wroth, but with ſinne; Nor grieuouſly wroth, but with grieuous ſinne. And in CHRIST

Not his. there was no grieuous ſinne, Nay, no ſinne at all. *God* did it, (the text is plaine.) And in his fierce wrath he did it. For what cauſe?

Ioh.18. 22. For, God forbid God ſhould doe as did *Annas* the high Prieſt, cauſe him to be ſmitten without cauſe. God forbid (ſaith *Abra-*

Gen.18. 25. *ham*) the Iudge of the world ſhould doe wrong to any. To any, but ſpecially to his owne Sonne: That his Sonne, of whom with thundring voyce from Heauen, he teſtifieth all his ioy and delight were in Him, in him onely he was wel pleaſed. And how then could his wrath waxe hot, to doe all this vnto him?

There is no way to preſerue Gods Iuſtice, and Chriſts Innocency both, but to ſay as the Angel ſaid of him to the Prophet Dani-

Dan.9. 26. el, *The Meſsias ſhall be ſlaine*, ואין לו ve-en lo, *ſhalbe*

ſhalbe ſlaine, but not for himſelfe. Not for himſelfe? for whom then? for ſome others. Other mens
He tooke vpon him the perſon of others; and ſo doing, Iuſtice may haue her courſe and proceede.

Pity it is to ſee a man pay that he neuer tooke: but if he will become a Surety, if he will take on him the perſon of the Debtor, ſo he muſt. Pity to ſee a ſillie poore Lambe lie bleeding to death; but if it muſt be a Sacrifice, (ſuch is the nature of a ſacrifice) ſo it muſt. And ſo Chriſt, though without ſinne in himſelfe, yet as a Suretie, as a Sacrifice, may iuſtly ſuffer for others, if he will take vpon him their perſons; and ſo, God may iuſtly giue way to his wrath againſt him.

And who be thoſe others? The Prophet Ours.
Eſay telleth vs, and telleth it vs ſeuen times ouer for failing, *He tooke vpon him our infir-* Eſa. 53.
mities, and bare our maladies: He was wound- 4, 5, 6.
ded for our iniquities, and broken for our tranſgreſsions. The chaſtiſement of our peace was vpon him, and with his ſtripes were we healed. All wee as ſheepe were gone aſtray, and turned euery man to his owne way: and the Lord hath

layd vpon him the iniquities of vs all. All, all, euen thoſe, *that paſſe to and fro,* and for all this, *Regard* neither him nor his Paſsion.

The ſhort is: It was wee, that for our ſinnes, our many, great, and grieuous ſins, (*Si fuerint ſicut,* the like wherof neuer were) ſhould haue ſwet this Sweat, and haue cryed this Cry; ſhould haue bene ſmitten with theſe ſorrowes by the fierce wrath of God, had not he ſtepped betweene the blow and vs, and latched it in his owne body and ſoule, euen the dint of the fierceneſſe of the wrath of God. O the *Non ſicut* of our ſins, that could not otherwiſe be anſwered!

To returne then a true verdict. It is we, (we wretched ſinners that we are) that are to be found the principals in this acte; and thoſe on whom wee ſeeke to ſhift it, to deriue it from our ſelues, Pilate and Caiaphas and the reſt, but inſtrumentall cauſes onely. And it is not the executioner that killeth the man properly, (that is, They:) No, nor the Iudge, (which is God in this caſe:) onely ſinne, *Solum peccatum homicida eſt*, Sinne onely is the murtherer, (to ſay the trueth;)

and

and our ſinnes the murtherers of the Sonne of God: and the *Non ſicut* of them, the true cauſe of the *Non ſicut* both of Gods wrath, and of his ſorowfull ſufferings.

Which bringeth home this our text to vs, euen into our owne boſomes; and applieth it moſt effectually, to mee that ſpeake, and to you that heare, to euery one of vs; and that with the Prophet *Nathans* application, *Tu es homo*, Thou art the Man, euen thou, for whom God in his fierce wrath thus afflicted him. Sinne then was the cauſe on our part, why we, or ſome other for vs. 2. Sam. 12. 7.

But yet, what was the cauſe why Hee on his part? what was that that mooued him thus to become our Suretie, and to take vpon him our debt and danger? that mooued him thus to lay downe his Soule, a ſacrifice for our ſinne? Sure, *Oblatus eſt quia voluit*, ſaith *Eſay* againe, Offered he was for no other cauſe, but becauſe he would: For vnleſſe he would, he needed not: Needed not, for any neceſsitie of Iuſtice; for no Lambe was euer more innocent: Nor for any neceſsitie of conſtraint; For twelue legi- Eſa. 53. 7.

3 Loue of vs.

ons

ons of Angels were ready at his command: But, becauſe he would.

And why would hee? No reaſon can be giuen, but, becauſe hee Regarded vs: (Marke that reaſon.) And what were we? Verily, vtterly vnworthy euen his leaſt regard; not worth the taking vp, not worth
Rom. 5. 8 the looking after: *Cum inimici eſſemus*, (ſaith the Apoſtle) we were his enemies when he did it; without all deſert before, and without all regard after he had done and ſuffered all this for vs: and yet hee would Regard vs, that ſo little regard him. For when he ſaw vs (a ſort of forlorne ſinners) *Non priùs natos, quàm damnatos*, Damned
Eph. 2. 3. as faſt as borne, as being by nature children of wrath, and yet ſtill heaping vp wrath a-
Rom. 2. 5 gainſt the day of wrath, by the errours of our life, till the time of our paſsing hence: and then the fierce wrath of God, ready to ouerwhelme vs, and to make vs endure the terrour & torments of a neuer dying death, (another *Non ſicut* yet) When (I ſay) he ſaw vs in this caſe, hee was mooued with compaſsion ouer vs, and vndertooke all this

for

for vs. Euen then, in his loue he regarded vs, and ſo regarded vs, that he regarded not himſelfe, to regard vs.

Bernard ſayth moſt truely, *Dilexiſti me Domine, magis quàm te, quando mori voluiſti pro me*: In ſuffring all this for vs, thou ſhewedſt (Lord) that wee were more deare to thee, that thou regardeſt vs more, then thine owne ſelfe: And ſhall this Regard finde no regard at our hands?

It was Sinne then, and the hainouſneſſe of Sinne in vs, that prouoked wrath and the fierceneſſe of his wrath in *God*: It was loue, and the greatnes of his loue in *Chriſt*, that cauſed him to ſuffer theſe Sorrowes, and the grieuouſnes of theſe Sorrowes, and all for our ſakes.

And indeed, but onely to teſtifie the *Non ſicut* of this his Loue, all this needed not, that was done to him. One, any one, euen the very leaſt of all the paines hee endured, had bene ynough; ynough, in reſpect of the *Meus*: ynough, in reſpect of the *Non ſicut* of his Perſon. For that which ſetteth the high price on this Sacrifice, is this; That

he which offereth it vnto God, is God. But, if little had bene ſuffered, little would the Loue haue bene thought, that ſuffered ſo little; and as little Regard would haue bene had of it. To awake our Regard then, or to leaue vs excuſeleſſe, if we continue regardleſſe; all this he bare for vs: that he might as truely make a Caſe of *Si fuerit Amor, ſicut Amor meus*, as he did before, of *Si fuerit Dolor, ſicut Dolor meus*. We ſay we will Regard Loue; if we will, here it is to Regard.

So haue we the Cauſes all three: Wrath in God: Sinne in our ſelues: Loue in Him.

Our benefite by it. Perteines it not to vs?

Yet haue we not all we ſhould. For, what of all this? What good? *Cui bono?* That, that is it indeed that we will Regard, if any thing: as being matter of Benefit, the onely thing in a manner the world regardeth, which bringeth vs about to the very firſt words againe. For, the very firſt words which we reade, *Haue ye no regard?* are in the Originall, לא אליכם lo alechem, which the Seuentie turne (word for word) οὐ πρὸς ὑμᾶς; and the Latine likewiſe, *Nonne ad vos pertinet?* Perteines it not to you, that you

Regard

Regard it no better? For theſe two, Perteining, and Regarding, are folded one in another, and goe together ſo commonly, as one is taken often for the other. Then to be ſure to bring vs to Regard, he vrgeth this, *Perteines not all this to you?* Is it not for your good? Is not the benefit yours? Matters of benefite, they perteine to you, and without them, Loue, and all the reſt, may pertaine to whom they will.

Conſider then, the ineſtimable benefite that groweth vnto you, from this incomparable Loue. It is not impertinent this; Euen this; That to vs hereby, all is turned about cleane contrary: That by his Stripes, we are healed: by his Sweat, we refreſhed: By his forſaking, wee receiued to Grace: That this day, to Him the day of the fierceneſſe of Gods wrath: is to vs the Day of the fulneſſe of Gods fauour, (as the Apoſtle calleth it) A day of Saluation. In reſpect of that hee ſuffered, (I denie not) an euill day: a day of heauineſſe: But, in reſpect of that, which He, by it hath obtained for vs: It is, (as we truely call it,) A good Day, a 2. Cor. 6. 2.

Day of Ioy and Iubilee. For it doeth not onely ridde vs of that wrath, which pertained to vs for our Sinnes: but, further it maketh that pertaine to vs, whereto we had no maner of right at all.

For, not onely by his death, as by the death of our ſacrifice; by the blood of his Croſſe, as by the blood of the Paſchal Exod. 12. 15. Lambe, the Deſtroyer paſſeth ouer vs, and we ſhall not periſh: But alſo by his death, Num. 15. 28. as by the death of our High Prieſt (for hee is Prieſt and Sacrifice both) we are reſtored from our exile, euen to our former forfeited eſtate in the lande of Promiſe. Or rather (as the Apoſtle ſayeth) *Non ſicut delictum, ſic donum*: Rom. 8. 15. Not to the ſame eſtate, but to one nothing like it: (that is) One farre better, then the eſtate our ſinnes bereft vs: For they depriued vs of Paradiſe, a place on earth: but by the purchaſe of his Blood, wee are entitled to a farre higher, euen the kingdom of Heauen: & his blood, not onely the blood of Remiſsion to acquite vs of Matt. 26. 28. our ſinnes; but the blood of the Teſtament too, to bequeath vs, and giue vs eſtate, in that

that heauenly inheritance.

Now whatſoeuer elſe, this (I am ſure) is a *Non ſicut*: as that which the eye, by all it can ſee; the eare, by all it can heare; the heart, by all it can conceiue, cannot patterne it, or ſet the like by it. Pertaines nót this vnto vs neither? Is not this worth the regard? Sure if any thing be worthy the regard, this is moſt worthy of our very worthieſt and beſt Regard.

Thus haue we conſidered and ſeene, not ſo much as in this ſight we might or ſhould, but as much as the time will giue vs leaue. And now, lay all theſe before you, (euery one of them a *Non ſicut* of it ſelf) the paines of his Body, eſteemed by Pilates *Ecce*; the ſorrowes of his Soule, by his ſweate in the Garden; the comfortleſſe eſtate of his Sorrowes, by his crie on the Croſſe: And with theſe, his Perſon, as being the Sonne of the great and eternall God. Then ioyne to theſe, the Cauſe: In God, his fierce wrath: In vs, our heinous ſinnes deſeruing it: In him, his exceeding great Loue, both ſuffering that for vs which we had deſerued; and

The recapitulation of all.

procuring for vs, that wee could neuer deſerue: making that to appertaine to himſelfe, which of right pertained to vs; and making that pertaine to vs, which pertained to him onely, and not to vs at all, but by his meanes alone. And after their view in ſeuerall, lay them all together, ſo many *Non ſicuts* into one, and tell me, if his Complaint bee not Iuſt, and his Requeſt moſt Reaſonable.

1. The Complaint. The matter Iuſt.

Yes ſure, his Complaint is Iuſt, *Haue ye no Regard?* None? and yet neuer the like? None? and it pertaines vnto you? *No Regard?* As if it were ſome common ordinary matter, and the like neuer was? *No Regard?* As if it concern'd you not a whit, and it toucheth you ſo neere? As if hee ſhould ſay: Rare things you regard, yea though they no wayes pertaine to you; this is exceeding rare, and will you not regard it? Againe, things that neerely touch you, you regard, though they be not rare at all; this toucheth you exceeding neere, euen as neere as your ſoule toucheth you, and will you not yet regard it? will neither of theſe by it ſelfe,

mooue

mooue you? will not both theſe together mooue you? what will mooue you? will Pitie? Here is Diſtreſſe, Neuer the like: will Duetie? heere is a Perſon, neuer the like: will Feare? here is wrath, neuer the like: will Remorſe? heere are ſinnes, neuer the like: will Kindneſſe? heere is Loue, neuer the like: will Bountie? heere are Benefits, neuer the like: will all theſe? heere they be all, all aboue any *Sicut*, all in the higheſt degree.

Truely the Complaint is Iuſt, it may mooue vs: it wanteth no reaſon, it may mooue: and it wanteth no affection in the deliuerie of it to vs, on his part to mooue vs. Sure it mooued him exceeding much: for among all the deadly ſorrowes of his moſt bitter Paſsion, This, euen this ſeemeth to bee his greateſt of all, and that which did moſt affect him, euen the griefe of the ſlender reckoning moſt men haue it in; as little reſpecting him, as if he had done, or ſuffered nothing at all for them. For loe, of all the ſharpe paines he endureth, he complaineth not: but of this he complaineth, of *No Regard:* The maner earneſt.

Regard: That, which grieueth him moſt, that, which moſt he moaneth, is this. It is ſtrange, he ſhould be in paines, ſuch paines as neuer any was, and not complaine himſelfe of them, But, of want of Regard onely. Strange, he ſhould not make requeſt, ô Deliuer me, or Relieue me: But onely, *ô Conſider and Regard me.* In effect, as if he ſaid, None, no deliuerance, no reliefe do I ſeeke: Regard I ſeeke. And all that I ſuffer, I am content with it, : I regard it not : I ſuffer moſt willingly, if this I may finde at your hands, Regard.

The regard of the Creatures of it.

Truely, This ſo paſsionate a Complaint may mooue vs; it mooued all but vs: For moſt ſtrange of all it is, that all the Creatures in heauen and earth, ſeemed to heare this his mournefull Complaint, & in their kind, to ſhew their Regard of it: The Sunne in heauen ſhrinking in his light; the earth trembling vnder it; the very ſtones cleauing in ſunder, as if they had ſenſe and Sympathie of it: and ſinfull men onely, not mooued with it. And yet it was not for the Creatures, this was done to Him, to

them

them it pertaineth not: But for vs it was, and to vs it doeth; And ſhall wee not yet Regard it? Shall the Creature, and not we? Shall we not?

If we doe not, it may pertaine to vs, but wee pertaine not to it: It pertaines to all, but all pertaine not to it. None pertaine to it, but they that take benefite by it; and none take benefite by it, no more then by the braſen Serpent, but they that fixe their eye on it. Behold, Conſider, and Regard it: the profite, the benefite is loſt without Regard. The benefite, if.

If we doe not, as this was a day of Gods fierce wrath againſt him, onely for regarding vs; ſo there is another day comming, and it will quickly bee heere, a day of like fierce wrath againſt vs, for not regarding him. And who regardeth the power of this wrath? Hee that doeth, will ſurely Regard this. The perill, if not. Pſal. 90. 11.

In that day, there is not the moſt careleſſe of vs all, but ſhall cry as they did in the Goſpel, *Domine, non ad te pertinet, ſi perimus?* Pertaines it not to thee, Careſt thou not that Mark. 4. 38.

we periſh? Then would we be glad to pertaine to him, and his Paſsion. Pertaines it to vs then, and pertaines it not now? Sure now it muſt, if then it ſhall.

2 The Requeſt. Haue ſome Regard.

Then, to giue end to his Complaint, let vs graunt him his Requeſt, and Regard his Paſsion. Let the Rareneſſe of it: The Neereneſſe to vs: Let Pitie, or Duety: Feare, or Remorſe: Loue, or Bountie. Any of them, or all of them. Let the Iuſtneſſe of his Complaint: Let his affectionate maner of Complaining of this, and onely this. Let the ſhame of the Creatures Regard: Let our Profit, or our Perill. Let ſome thing preuaile with vs, to haue it in ſome Regard.

1 Our beſt Regard.

Some Regard! Verily, as his ſufferings, his Loue, our good by them are: ſo ſhould our Regard bee, a *Non ſicut* too, That is, a Regard of theſe, and of nothing in compariſon of theſe. It ſhould be ſo: For with the benefit, euer the Regard ſhould ariſe.

But God helpe vs poore ſinners, and bee mercifull vnto vs. Our Regard is a *Non ſicut*, indeed: but it is backward, & in a contrary ſenſe; That is, no where ſo ſhallow, ſo

ſhort,

ſhort, or ſo ſoone done. It ſhould be otherwiſe, it ſhould haue our deepeſt conſideration, this; and our higheſt Regard.

But if that cannot be had, (our nature is ſo heauy, and fleſh and blood ſo dull of apprehenſion in Spirituall things,) yet at leaſtwiſe ſome Regard. Some, I ſay: The more the better; But in any wiſe ſome. And not as here, no Regard, none at all: Some wayes to ſhew, wee make accompt of it, to withdraw our ſelues, to void our minds of other matters, to ſet this before vs, to thinke vpon it, to thanke him for it; to Regard him, and ſtay and ſee, whether he will regard vs, or no. Sure he wil, and we ſhal feele our hearts pricked with ſorow, by conſideration of the cauſe in vs, our Sinne: And againe, warme within vs, by conſideration of the cauſe in him, his Loue; till by ſome motion of Grace he anſwere vs, and ſhew, that our Regard is accepted of him. And this, as at all other times, (for no day is amiſſe, but at all times, ſome time to be taken for this duety) ſo ſpecially on this day; this Day which we hold holy to the memorie of his Paſsion, this

2. At leaſt, ſome Regard.

Act. 2. 37

Luke 24. 32.

3 This day ſpecially.

Day to doe it; to make this Day, the Day of Gods wrath and Christes Suffering, a Day to vs of serious consideration and Regard of them both.

It is kindly to consider *Opus diei, in die suo*, The worke of the Day, in the Day it was wrought: and this day it was wrought. This Day therefore, whatsoeuer our businesse be, to lay them aside a little; whatsoeuer our haste, yet to stay a little, and to spend a few thoughts in calling to minde and taking to Regard, what this Day the Sonne of God did and suffered for vs: and all for this end, that what he was then, wee might not be; and what he is now, we might be for euer.

Which, Almighty God graunt we may all doe, more or lesse, euen euery one of vs, according to the seuerall measures of his grace in vs, &c.